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people do mutter, that the Scriptures are made for all men, and that it is of envy that the priests do keep the holy book from them. . . . No, no; the Church doth it to keep them from blind, ignorant presumption, and from that which the Apostle calleth knowledge, falsely so called; and not to debar them from the true knowledge of Christ."

It was not, therefore, from any desire that the people should be able to read God's Word that the Douay translation was made. It was simply because that was the only way to keep the people from reading the Protestant translations.

Of those translations, the Douay translators say, in this preface—"The Protestants . . . have so abused the people, and many other in the world not unwise, that by their false translations they have, instead of God's law and testament, and for Christ's written will and word, given their own wicked writing and phantasies;" and they also charge them with "adding whole sentences, proper to their sect, into their psalms in metre, even into the very creed in rhyme, all which the poor deceived people say and sing, as though they were God's own Word, being, indeed, through such sacrilegious treachery, made the devil's word." So the poor monk, who was found guilty a few months ago of burning the Authorized Version, as being "the devil's word," was not guilty of an invention of his own, but was only following the Douay translators.

It is true, the Douay translators did not speak in that preface of the present Authorized Version, which was not published, as it now is, until the year 1610. They spoke of the former Protestant translations made before the year 1580.

We shall state in our next number how far the present authorized translation agrees with, and differs from, those former Protestant translations; and we shall continue the history of the Douay translation, and the changes that have since been made in it.

In the meantime, we ask our Roman Catholic readers, who are in the habit of referring to the Douay Bible, when reading our discussions, to observe this fact, that if it had not been for the Protestant translations, they would never have had the Douay translation of the Bible into English—they would never have been able to read a word of the Bible at all. It is clear that only for what is thus indecently called "the Devil's book," their Church would have been well content to leave them for ever without "God's Book." Thus the Protestant translations have done at least this much good, that they have been the means of getting for Roman Catholics the Douay translation of the Scriptures into their own tongue. This, at least, is a merit that should not be denied or forgotten, unless we will say, what we hope none of our readers will say, that it would have been better if the Douay translation itself had never been made, but that all who can speak English only should have been for ever debarred from reading the Word of God.

THE STORY OF ST. EPIPHANIUS AND THE VEIL.

Having had occasion, in another column, page 56, to quote the letter of St. Epiphanius to John of Jerusalem, we give here, according to our promise, an extract, which will explain some of the circumstances which gave rise to the letter. "I heard that some are murmuring against me, for the following reason:—When we were going together, to the holy place, which is called Bethel, that I might there hold a service with you, according to the ecclesiastical custom, and when I had come to the village called Anablatha, I saw, as I was passing by, a light burning there; so I asked what place it was, and, being told that it was a church, I entered in, to pray there; and I found there a veil, hanging on the doors of the same church, dyed and painted, and having the likeness of Christ, I believe, or of some saint or other, for I don't exactly remember whose likeness it was. So, when I saw this—the likeness of a man hanging in the church of Christ, contrary to the authority of the Scriptures—I tore it, and I gave directions to the keepers of the place, to roll up some poor dead person in it, and bury him in it. But they murmured against me, and said, 'If you wished to tear our veil, it would be only right that you should give us another in exchange for it.' So, when I heard this, I acknowledged that it was reasonable, and promised that I would give it, and would send one forthwith. Some delay, however, having taken place, because I was anxious to send a very good veil, instead of it, for I thought I ought to send one from Cyprus [his own diocese]; but now I send the best veil I could find, and I beg you will give directions, to the priests of that place, to take it from bearer, and will give orders that no veils of that kind, which are contrary to our religion, should henceforth be hung up in the church of Christ, for it becomes you to be more careful to take away this cause of offence, which is unworthy of the church of Christ, and of the people who have been committed to you."

We have thought this story worth translating because of the important light which it throws on the practice of the Church towards the end of the fourth century. We have here St. Epiphanius, one of the leading bishops of the time, going into a church, and seeing there an innocent picture of Christ, or of a saint

hanging up. It does not appear that any adoration was being offered to the picture, or that any other abuse was connected with it—the picture was there, that was all. St. Epiphanius does not examine whose picture it was; he considers it contrary to the authority of Scripture to have a picture there at all; he tears it, and orders a dead person to be buried in it. Well, then, the attendants of the church murmur at him. No doubt they do, one might say. No doubt, they say—"You sacrilegious wretch, who have dared to tear this holy picture, do you think we will be partakers in your vile impiety, or that we will employ the likeness of this blessed saint in the mean use you tell us to apply it to." Not so; the attendants of the church say no such thing. They merely say—"Will not your reverence pay us the price of the canvas you have spoiled?"

Further, St. Epiphanius has so little notion that he has done anything wrong, that he sends a full account of his performances to a bishop who was not on the best possible terms with him, whom he was himself, in the very same letter, rating sharply for his too great leaning to the Origenist heretics, and who, one would think, would be glad of the opportunity of a counter-charge against Epiphanius. And yet no such charge is made, and St. Epiphanius is not accused of the least irreverence in his conduct, which a present of a new veil amply atones for.

Finally, St. Jerome gets a copy of St. Epiphanius's letter, and in place of discreetly concealing the impiety of his friend, he makes a Latin translation of the letter, and hands down this anecdote of St. Epiphanius to perpetual memory.

Verily, the Catholic Church, at the end of the fourth century, had very different usages from the Church calling itself exclusively Catholic in our day. If St. Epiphanius could now be introduced into a Protestant church and a Roman Catholic chapel, the latter ornamented with handsome paintings of Christ and the Virgin, and, perhaps, other saints—and that not merely for historical use, but bowed down to by the people—which do you think St. Epiphanius would take for the old Church?

DIALOGUE ON THE CONSTRAINED CELIBACY IN THE CHURCH OF ROME.

NO. II.

Eustachio—The saints of the ancient Church praised virginity and continency to the skies, and were not satisfied with words only. How many holy bishops were there, in fact, who, abstaining from marriage, lived holily in celibacy?

Salviano—Let all due praise be given, then, to virginity. Continency is a great virtue. Tertullian calls it the flower of customs, an honour to the body, the ornament of the sexes, the foundation of holiness, &c. And Cyprian calls chastity the ornament of the noble, the exaltation of the humble, the comfort of the sad, the embellishment of the deformed. Be it so, then; it is true that these holy bishops did not marry, but it is no less true that they did not speak ill of marriage, nor condemn those who were married. On the contrary, the great Bishop of Hippo (St. Augustine) confutes the error of St. Jerome, who had allowed reproachful words to escape him concerning a state ordained by God. And Augustine selects this opportunity to show, in various ways, the utility of marriage. You say that there were many bishops who lived holily in celibacy, and we answer you that we can count up many who lived laudably in matrimony. Spiridion was father of St. Basil, and father-in-law of St. Gregory Nazianzen. In the family of Polycrates, Bishop of Ephesus, the bishopric was preserved, and had descended from father to son for eight turns, as Polycrates himself says, in writing to Victor, Bishop of Rome—"Seven of my ancestors were bishops in succession: I am the eighth." What shall we say, too, of Cherenon, Bishop of Egypt, who, with his aged wife and with many others of the faithful, was driven into exile and died in a mountain of Arabia? Clement, of Alexandria, exclaims concerning this—"Such was the marriage of the blessed." Hilary, a bishop most celebrated for learning and for holiness, had a wife and children, of whom it is written that his family was no damage to him, nor was his wife, who was united to him in lawful marriage, any hindrance to his ministry. Notwithstanding these examples, if a priest or a friar takes a wife, you look upon him as profane, you load him with abuse as the vilest man in the world. It was not so, however, my friend, in the primitive times of the Church of Jesus Christ. I have named to you many persons distinguished for holiness and for doctrine, who lived in lawful marriage. Now, we cannot find anywhere that those who lived in celibacy condemned or defamed those holy persons as you do in these days. But not only were the saints whom I have named hitherto married, but many of your popes themselves were sons of priests and begotten in lawful matrimony. We may instance, amongst many others—Boniface the First, Felix the Third, Agapetus the First, Adrian the Second, Agapetus the Second. Gratian, Platina and others bear witness to this. In fine, are there not many councils who make mention of the wives and children of bishops?

Eustachio—True, indeed; but there are, on the other

hand, many other councils in which the contrary was ordained.

Salviano—You cannot bring forward even one, especially of the four universal and truly catholic councils. The devil, as the enemy of the Divine ordinances, did not fail, it is true, to suggest to many the prohibition of holy matrimony, in order that he might introduce into the Church of Jesus Christ fornications and adulteries. There rose up some in the first Council of Nice who were of opinion that marriage should be forbidden to the clergy; but St. Paphnutius advised the very opposite. Hear what Socrates says on this subject—"Some bishops wished to introduce a new law into the Church, by imposing it upon bishops, priests, and deacons not to live with the wives whom they had taken when they were laymen. Paphnutius, rising up among them, cried out, that 'such a heavy yoke should not be put upon the most holy men, since marriage was honourable in all,' &c. Socrates says that Paphnutius considered chastity to be living with a lawful wife. All the assembly consented to his opinion, and silence was imposed about the controversy, each man being left at liberty to abstain or not from living with his own wife. You may read to this effect Sozomen, Gelasius, Cyzicenus, Nicephorus, Cassiodorus, and others. In the fifth of the Apostolic Canons, these remarkable words are to be found—"A bishop, priest, or deacon shall not put away his wife under pretence of religion. If he sends her away, let him be separated from the communion; and if he perseveres, let him be deposed." Whether these canons be those of the Apostles or not, let those declare who boast of them. The Council of Gangra excommunicates those who condemn married priests, and in the fourth canon expresses itself as follows—"If any one thinks that a married priest cannot, because of his marriage, exercise his ministry, and abstains on this account from communion with him, let him be anathema." Moreover, the Trullan Council, A.D. 692, ordained (contrary to the Church of Rome) that whoever, in spite of the Apostolic Canons, should dare to prohibit commerce or living with a lawful wife, should be excommunicated; and this canon is expressed as well with regard to the clergy as to secular persons.

Eustachio—If the councils just now named by you grant marriage to ecclesiastics, there are, however, many others which are of our opinion, and forbid the clergy to marry and to have children. We may say, then, as it is commonly said—here is altar against altar, council against council: on which are we to pin our faith?

Salviano—You cannot err if you follow the Word of God and the practice of the saints of the Old and New Testaments. Who can ever take away from you that which God granted to the patriarchs, the prophets, the apostles, and the disciples? Follow the rule of those councils which follow the Word of God. St. Jerome, in his commentary on the Epistle to the Galatians, says—"The doctrine of the Holy Spirit is that which is declared in the canonical books, against which, if councils ordain anything, it is altogether wicked." But let us have recourse to your own practice. Since there is to be found in some acts of the councils a discordant opinion, we should hold to the sentence of that council the authority of which is the best founded and the most ancient. Do you wish to know, for instance, if images ought to be venerated? If you look to the councils you will find yourself somewhat puzzled—in fact, the Council of Elvira ordains that there should not be pictures in the Church. The Councils of Constantinople ordain the same thing, and the Council of Frankfort desires that images should not be venerated. But then, on the other hand, the second Council of Nice, the Roman and the Trent Councils, desire that images should be venerated. Well, then, it is very easy to know which of these councils have ordained the truth. He who is sincere will follow the first, since they follow in their decrees the Word of God and the practice of the ancient Church. He will do this the rather since, with regard to the matter about which we are in controversy, the councils adopted by your party, in favour of the celibacy of the clergy, are not in general opposed to those adopted by us nor are they in your favour.

Eustachio—What then? Is not the Council of Elvira on our side, which forbids, in one of its canons, the very same thing which our popes now prohibit? Here it is word, for word—"It pleases us altogether to command bishops, priests, deacons, and subdeacons to abstain from their wives and not to beget children." Can anything be clearer?

Salviano—No, dear friend; this canon is not at all in your favour, if you only quote the whole of it, as it stands in the volumes of the councils—"to bishops, priests, deacons, and subdeacons, *positis in ministerio*, while they are exercising their ministry." Thence it is clear that it was enjoined by the fathers on the clergy to abstain from their wives only while they were ministering or preparing for sacred duties. This is the true sense of many canons which you think favourable to celibacy. But how, I pray you, can canons of this sort be in your favour? How in the world do these canons forbid marriage to the clergy whilst they actually suppose that they are married already, and only command them to abstain from all commerce with their wives whilst they are preparing for sacred offices? To command the clergy to abstain from their wives when